

Spring Conference
Nineteenth-Century Rural Landscapes
and the Great Estates
Bangor, 9-11 April 1999

Report by Frances Lynch

The Easter Conference of 1999 was held in Bangor from 9 April to 11 April, based on the university halls of residence at Ffriddoedd. Some sixty-six members and their friends attended and the opportunity was taken to launch the latest in the Cambrian Monograph series: *The Graeanog Ridge: The Evolution of a Farming Landscape and its Settlements in North-West Wales*, by Peter Fasham, Richard Kelly, Margaret Mason and Richard White, with a reception on the Friday evening.

The conference was opened with a keynote lecture by Richard Kelly of the Countryside Council for Wales, who spoke on his work on the designation of historic landscapes in Wales. He discussed the concept of a historic landscape, using examples from the recently published Cadw/ICOMOS *Register of Landscapes of Outstanding Historic Interest in Wales* (1998), and he examined in more detail the changes made by the Assheton Smith family of Vaynol in drainage and water management in connection with their ornamental lake (visited on Saturday afternoon).

On the Saturday morning Dr David Howell of the University of Wales, Swansea, spoke on the Agricultural Improvers, discussing the personalities involved among both landowners and agents, the impact of the agricultural and breed societies and the social and political implications of the movement. He was followed by Dr John Chapman of the University of Portsmouth on the Enclosure Acts, who considered the extent and speed of enclosures in Wales, drawing regional comparisons. The third lecture of the morning was a memorable account by Einion Thomas of Gwynedd Archives of the social consequences of the development of Rhiwlas, near Bala, as a sporting estate, subordinating its traditional agricultural functions to the breeding of pheasants and pitting Welsh farmers against new, largely Scottish, gamekeepers. The morning ended with two shorter presentations by members of the Gwynedd Archaeological Trust. Sue Jones spoke of her work on upland structures, small enclosures and ruins which have not been considered by archaeologists or historians previously, and whose functions are far from clear. Dr Dafydd Gwyn addressed the social history of Caernarfonshire quarrying communities, who combined small-scale agriculture with industrial work.

In the afternoon delegates visited the Penrhyn Estate. They toured the picturesque estate village at Llandegai and, through the kindness of Professor and Mrs Bill Tydeman and Mrs Antonia Eastman, were able to examine some of the cottages in detail. They then went on to the mid nineteenth-century farmyard at Ty'n yr Hendre, where they were welcomed by Mr Malcolm Innes. This is a fine group of buildings arranged around an impressive courtyard. The farmyard at Cochwillan, visited next, is less impressive but more typical of the standard range built by the estate. The excursion ended with a short walk through the village of Tal-y-bont (Caern.), with its more functional groups of estate cottages.

The evening lecture was given by Judith Alfrey of Cadw: Welsh Historic Monuments, who discussed estate villages and the motives and attitudes of landowners in building them. This was followed by the Conference Dinner, held in Oswalds Restaurant near the hall campus.

On Sunday morning Bob Silvester of the Clwyd-Powys Archaeological Trust demonstrated the great historical resources held in seventeenth-, eighteenth- and nineteenth-century estate maps. He illustrated his talk with maps of all periods and different parts of Wales, but discussed in particular the Beaufort estate records which he had been using for a study of surviving field boundaries in Radnorshire. In connection with the Conference, the University Archives Department had put in the Library an exhibition of estate maps, of which it has a notable holding. Mr Bernard Morris of the Gower Society followed with an enthralling case study of Gower landscape, matching estate maps with air photography and field work. Jonathan Finch of the School of History, Bangor, described the subtle modification to landscape management necessitated by hunting, illustrated by the Wynnstay estate near Wrexham, where hunting became a major vehicle for hospitality and political manoeuvring. The morning was rounded off by three short presentations: by Dr Stephen Briggs of RCAHM(W) on the vulnerability of kitchen gardens and their value in social history; by Andrew Davidson of Gwynedd Archaeological Trust on power sources on farms, and by Mrs Gwenno Caffell on the exploitation of wild goats and their kids in Snowdonia, an aspect of upland farming revealed by archaeology and folk-song.

The conference ended with an excursion to the Vaynol Estate to visit the house and model farm buildings as well as the two chapels within the complex, the fourteenth-century memorial chapel close to the Old Hall and the nineteenth-century chapel built for the estate servants. The estate has been recently handed over to a company which intends to teach conservation skills through restoration of the buildings of the estate and its varied gardens. A member of the company spoke about this scheme to delegates, who welcomed the initiative and wished it well. Part of Vaynol Park is in the ownership of The National Trust, whose Archaeology Section provided a poster presentation on their work throughout Wales.

The Association is grateful to the Countryside Council for Wales for a generous grant of £500 towards the cost of the conference. It is hoped that several of the contributions will appear as articles in *Archaeologia Cambrensis* in due course.

The conference was organised by Frances Lynch, with the assistance of Dr Wil Griffith of the School of History and Welsh History, University of Wales, Bangor. The domestic arrangements were under the control of Ms Karen Morgan Tallents of the UWB Conference Office.

The One Hundred and Forty-Sixth Annual Summer Meeting held at Galway

14-21 August 1999

The Association's One Hundred and Fifty-Second Year

*This account is based on the Programme Booklet, which was
compiled by Rory O'Farrell.*

The Summer Meeting was centred on Galway in the west of Ireland, but it also took in various sites on the journey from the port of Dunlaoghaire. Accommodation for the nights of the outward and return journeys was in the Montague Hotel, Portlaoise, and at Galway in the Oranmore Hotel for five nights. The arrangements for the meeting were made by a local committee, comprising Mr Rory O'Farrell (Organising Secretary), Miss Deborah H. Wheeler (Meeting Treasurer) and Miss Hilary Field (Accommodation Secretary).

SATURDAY 14 AUGUST

During the afternoon ferry passengers were collected from Dunlaoghaire terminal and from Dublin airport and taken to the Montague Hotel at Portlaoise. After dinner members were shown a video **Man of Aran**, illustrating life in the west of Ireland.

SUNDAY 15 AUGUST

A short meeting of the General Committee was held before departure for Emo Court and Coolbanagher Church (alternating visits). **Coolbanagher Church** was built in 1786, the only church known to have been designed by James Gandon. The N and S walls remain intact, though the windows have been altered. The present ceiling is a later alteration, and the apse is an addition of 1870 by Drew, who improved the building's 'religiosity'.

The house and gardens of **Emo Court** were built in 1760-6 for the Earl of Portarlington, to a design by James Gandon. A notable feature of the exterior is the use of Coade Stone for panels depicting the Arts and Sciences. The front garden portico was completed under the direction of Lewis Vulliamy in 1860 for the 2nd earl, following which the 3rd earl commissioned William Caldbeck to complete a double-height rotunda with marble pillars rising to a coffered dome, thus giving the house its finished form in 1874. The gardens feature camelias, azaleas, rhododendrons and maples. The house was recently given to the nation by Mrs Cholmondeley-Harrison. There followed a visit to **Roscrea Castle** (1280), with two D-shaped towers and an imposing gatehouse. Inside the walls stands a fine Queen Anne house. The site is now in the care of the Irish Heritage Service, Dúchas.

In the afternoon the party visited **Portumna Castle**, a semi-fortified house of 1609, accidentally destroyed by fire in 1826. Rectangular in shape, it has a square tower at each corner. It is one of the first buildings in Ireland to have Renaissance features, and its Jacobean-type gables are distinctive. It was formerly the seat of the earls of Clanricarde, but on the death of the miserly last Marquess, the Earldom passed to the Marquess of Sligo and the properties to the

Galway Meeting, 1999



Carving of mermaid, Clonfert Cathedral.



Base of High Cross. Tuam.

Illustrations from Programme Booklet.

Earl of Harewood, who disposed of them. Recently Dúchas has had the house and gardens conserved and opened for viewing. The surrounding Forest Park is host to sixteen species of animals and eighty-five varieties of birds. **Loughrea** was the next stop. The name derives from *Baile Locha Riach*, meaning ‘the Town of the Grey Lake’. This is the second largest lake in Galway, and many of its small islands are the remains of crannógs, evidence of early habitation. Professor Etienne Rynne joined the members at Loughrea and spoke on the cathedral and its contents, and at all the sites. **Loughrea Cathedral (RC)**, dedicated to St Brendan, is the cathedral of the RC diocese of Clonfert. It is an uninspiring Gothic-Revival building, designed (1897-1903) by William Byrne. The interior, however, is a festival of Irish ecclesiastical art of the first half of the twentieth century. It holds some of the finest glasswork of Irish studios of that period, including examples by Sarah Purser, Michael Healy, Evie Hone and Patrick Pye. The stone carvings, altar rails and font are by Michael Shortall; Prof. William Scott designed the ironwork and wooden furnishings, Ethel Rhind the *opus sectile* Stations of the Cross, and Jack B. Yeats some of the embroideries. In the grounds is a little **museum of ecclesiastical art**. In the evening Rosalind Hadden, a member of the Association, gave a brief **illustrated introduction to the flora of the Burren area**, in preparation for the next day’s visit, and Professor Etienne Rynne gave an **introduction to the programme**.

MONDAY 16 AUGUST

The first visit was to **Corcomroe Cistercian Abbey**. Founded in 1180, this abbey, *de Petra Fertilis* (‘of the Fertile Rock’), was colonised from Inislounaght. The church (c.1200-25) has interesting Transitional features. Some parts of the claustral features remain: to the S an infirmary/guesthouse, and to the W a gatehouse. The church, cruciform, with aisled nave, has a single chapel in each transept; the N aisle may never have been built. Parts of the nave arcade were blocked in the fifteenth century; an inadequate tower was inserted between the choir and nave, and an altar tomb and magnificent sedilia in the N wall of the chancel. This tomb, traditionally of King Conor na Siudaine O’Brien, has a crude royal effigy. Above it a slab contains a thirteenth-century figure of an abbot. There are traces of polychrome painting on the plasterwork, along with some incised architectural drawings. The high quality stone-work of the E end — carved capitals and bases, the chevrons and other ornament — are characteristic of ‘the school of the west’. There is no adjoining stream, so water must have come from local springs or a well. Members had an extensive walk on **The Burren**, an area of exposed limestone karsts, which enjoys a warm climate through the effects of the Gulf Stream, and supports tropical flora. **Gleninsheen wedge tomb** was viewed from the road; nearby was found a hoard of gold objects, including the Gleninsheen gorget. Another prehistoric antiquity seen was the **Poulnabrone dolmen**, to the E of the Ballyvaughan-Leamaneh road. Excavation in 1986 disclosed bones of adults and children, with sherds of pottery and stone artefacts. A date c. 2500 BC has been suggested. Next seen was **Leamaneh Castle**, its ruins still dominating the the vicinity. An O’Brien castle, it comprised a residential tower at the E end (c.1480), and an early seventeenth-century fortified house. Some demesne walls and part of the surrounding bawn may still be seen. The party moved on to **Kilfenora Cathedral (Protestant)** and **High Crosses**. In the twelfth-century reorganisation of the Irish Church the ancient church which stood here was made the see of a little diocese. Of the old St Fachtan’s Cathedral there still survive the c. 1200 Transitional chancel and the N wing, both unroofed. In the Protestant church are incorporated the W gable and the five Gothic nave arches. The E window and the tomb in the N wall are worthy of note. In the graveyard stand three twelfth-century **High Crosses**; the

'Doorty' Cross has curious figure carvings and ornament, considered to be Ringerike-inspired. In a field W of the churchyard stands another fine twelfth-century **High Cross**, with a crucifixion on its E face. This cross may originally have had a founder's tomb at its base. Another cross was removed from this site in the nineteenth century to Killaloe Cathedral, where it remains. **Kilmacduagh early monastic site** was next on the itinerary. This monastery was one of the most important of Connaught. Founded by Colmán MacDuagh in the sixth century, its precise location was due to a 'miracle'. As the saint travelled in search of a site, his belt fell to the ground and at that spot he founded his monastery. In the twelfth-century reformation of the Irish church, which marked the transition from Celtic monasticism to the Roman episcopal system, this became the caput of a diocese called Kilmacduagh.

The nave of the cathedral at the W end is a tenth-century structure; it was lengthened towards the E in the twelfth century, augmented in the fourteenth with a N transept, in the fifteenth by a S transept (believed to be a Lady Chapel), a new chancel and sacristy. In the W gable can still be seen the original trabeate doorway. Rude seventeenth-century carvings of a Crucifixion and of St Colman exist in the N transept. The **eleventh/twelfth-century round tower** leans to one side. The traditional burial place of the founder, **Labbamacduagh** ('the Bed of Macduagh'), lay SW of the cathedral; it was later used for the grave of Bishop French in 1852. Other remains there include **Templemurray** (St Mary's Church), an early thirteenth-century ruin ENE of the cathedral, and **Glebe House**, or Abbot's House, and a reconstructed fourteenth-century **tower house** to the N of the cathedral. To the NW lies **O'Hyne's monastery**, a small twelfth/thirteenth-century foundation of Augustinian Canons, of standard European layout.

There was a brief halt at **Tirnevin Church (St Colman, C of I)**, to see the single-light window, 'The Sower Sowing his Seed' (1963), by George Campbell, RHA. Finally, there was a convivial event at **Thoor Ballyee**, a sixteenth-century tower house, which W.B. Yeats purchased in 1917 with surrounding cottages, and subsequently restored as his residence. In 1920 he moved to Dublin and the building once more fell into ruin. It was restored some years ago as a **Yates Museum** by Ireland-West Tourism, which kindly welcomed the Cambrians with a reception. The local market town (5 miles SW) is Gort, and just to the N stood Coole Park, the home (now demolished) of Lady Gregory, patroness of the early twentieth-century Irish literary and dramatic revival.

During the evening the **installation of the President** took place, when Dr L.A.S. Butler transferred the badge of office to Professor Etienne Rynne, who thereupon delivered his presidential address on the subject **Irish Sheela-na-gigs: Erotic or Apotropaic - or merely Rude Stone Monuments?** (see page 1 of this volume). The Association's Reception followed.

TUESDAY 17 AUGUST

The main feature of the day was a voyage to **Inis Mór**, the largest of the three Aran Islands. Geologically these islands form an extension of the limestone karst already seen on the Burren. In earlier times the population was Irish-speaking; the language is still spoken there, though English is now widely used. After disembarking the party proceeded to **Teaglach Éinne**, regarded as the holiest place in Aran and the burial place of 120 saints. The small early church has *antae* and some fifteenth-century features. It contains part of a figured High Cross and some early gravestones. The *leaba* (literally 'bed') or tomb of St Enda, the founder of the site, lies nearby. A *leaba* can be a penitential station on a prayer circuit of a pilgrimage.

St Enda is said to have been born in Leinster and converted to Christianity by his sister, a nun. He founded a monastery in the Boyne Valley and then moved to Scotland. After some

years he returned to Ireland, founding monasteries on his travels. He was miraculously transported to Aran in a stone boat, landing near Killeany (Cill Éinne), where he founded a very influential monastery. A further holy site was visited at **Temple MacDuagh**, where the church and well are dedicated to Colmán MacDuach. This pre-Romanesque church has *antae*; the chancel is a later addition.

After a picnic lunch the whole party made for the impressive **stone ‘fort’ of Dún Aengus**, where Professor Rynne outlined his belief that the site was a place of assembly rather than a fortification. Folklore claims that the great stone forts were built by the ancient tribe known as the *Fir Bolg* (‘the Bag Men’), who had been expelled from the Irish mainland by later invaders. They fled to the west, where they built the dry-stone forts as massive defensive structures for their last stand. As none of the forts contains any obvious source of fresh water, we may immediately question this supposition. A seventeenth-century writer, Roderick O’Flaherty, suggested that they may have been cattle stockades, but again, lack of water makes this doubtful.

Of all the ‘forts’ **Dún Aengus** is the most spectacular. Semi-circular in shape, it stands against the edge of a cliff that drops several hundred feet into the Atlantic Ocean below. The apparently incomplete plan often gives rise to the assumption that the fort had been built circular and that half had fallen away, but careful site inspection and excavation disprove this. The structure comprises four semi-circular walls, all roughly concentric. The innermost enclosure is 42m in diameter (E-W). The enclosing wall is terraced; it is four metres wide at the base and rises to six metres on the terraces. A doorway to the E, with still existing lintels, allows entry into this central enclosure. In the centre of the semi-circle formed by the terrace wall is a natural rock outcrop about twelve metres by nine, which has been described (incorrectly) as a man-made ‘stage’ or ‘altar’.

Outside the inner enclosure is a second wall, which initially follows the line of the first wall, and then departs in a sweep eastward before returning to the cliff face. Outside this second wall are the remains of a third wall, which may have been scavenged to provide building stone for a fourth wall. The fourth wall encloses a semi-circular plot of about 4.5 hectares, the wall having a length of over 400 metres. Between the third and fourth walls are remains of *chevaux-de-frise*, closely-spaced, sloping standing stones up to 1.5 metres high, supposedly to impede an invader. The site has recently been excavated by Claire Cotter of the Office of Public Works; her work shows definitively that the structure was built in a semi-circular form.

After the descent from Dún Aengus, the tour of Inis Mór continued with two religious sites. **Tempal Breacain**, on the W side of the island, was the second largest monastic settlement. It was known familiarly as ‘the Seven Churches’, though the actual number is doubtful. The ruins of two churches and some domestic buildings remain. The older church, dedicated to St Breacan, dates from the eighth century. Originally similar in size to Teaglach Éinne, it has been enlarged over the centuries; the W gable clearly shows the original dimensions. St Breacan was renowned for his piety and strict rule, but little is known of him save that he was a monk in the Killeany monastery, and later its abbot. The ruins of **Teampall A’Phoill**, ‘the Church in the Hollow’, stand nearby, as well as rectangular buildings, regarded as domestic. The monastic enclosure contains graves, including, it is said, that of St Brendan and those of many of his monks. On site are inscribed **cross stones** and a fragment of a cross-shaft.

Still on Inis Mór, Cambrians visited the village of **Kilronan** before embarking for the mainland. Many place-names on the island date from the early monastic period, and embody the element *kill* or *cil*, meaning ‘religious enclosure’ or ‘church’. The village of Kilronan resulted

from the gradual merging of two farm clusters in the nineteenth century. A cluster of farm-houses and outbuildings is called in Irish a *clachán*. This contrasts with practice elsewhere in Ireland, where settlement is usually dispersed, and each farm-house stands at the centre of its farm, and distant from its nearest neighbour. The cluster would comprise several houses, without a main street, and originally without village services. On Aran each *clachán* tended to house members of one family, who held the surrounding land in common. The dispersion of population brought about in Ireland by the Great Famine of the late 1840s caused the decline of the *clachán* in some cases and its elevation into a village in others. Throughout the country a former *clachán* will often contain the element 'Bally', derived from the Irish *baile* in its old sense, meaning a 'homestead'. This is also true on Aran.

The construction of a pier after the Famine made Kilronan more important; later still, a coastguard station, a police station and courthouse gave it official recognition as the main settlement on the island. It is linked to the mainland by fast ferry services, which can be affected by weather and Atlantic swell. There are also regular Aer Aran flights to and from Inverin by Piper Norman Islander aircraft, designed for short take-off and landing. Electricity and telephone services are supplied by underwater cable. The report of the Cambrian visit of 1934 describes how 180 Cambrian and Irish Antiquaries sailed from Galway Docks on the SS *Dún Aengus* and were landed exceptionally at Kilmurvey. That steamer was replaced in 1958 by a more modern vessel, the MV *Naomh Eanna* (the *St Enda*). Two cottage industries were weaving and knitting, the latter usually carried out by women. In 1999 there was only one weaver on the island, 'an incomer from Boston', while hand-knitting has given way to the knitting machine.

In the evening the Cambrians left Kilronan by ferry and disembarked at Rossaveal, where their coaches awaited them for return to the hotel at Galway.

WEDNESDAY 18 AUGUST

The day's itinerary led northwards to **Tuam**, crossing the Claregalway river, past the village of **Claregalway**, dominated by the tower of the fifteenth-century **Clanrickarde Burke Castle**. Nearby stood a **Franciscan friary** founded by John de Cogan in the mid thirteenth century, though most of the structure remaining is of the fifteenth. Some eighteenth-century tombstones in the ruin have occupational symbols, such as ploughs.

Tuam Cathedral (C of I) and **High Crosses** were the next objectives. Originally the site of a sixth-century monastery, Tuam was chosen as the metropolitan see of the province of Connacht. The present cathedral, dedicated to St Mary, embodies the barrell-vaulted chancel of the 1180s, as well as its chancel arch, the widest in Ireland. That church had been extended in the fourteenth century by the addition of a choir; the nave was destroyed by fire in 1787. The Romanesque chancel arch, of six orders, survived for about one hundred years as a porch, until incorporated into the present Gothic-Revival building (1861-3) by Sir Thomas Deane, who supervised the fittings and stained glass and commemorated himself in the seven-lancet window.

From Tuam the party went to the ruins of the **Cistercian abbey of Abbeyknockmoy**, founded in 1190 under the name of *Collis Victoriae*, 'the Hill of Victory'. Situated about a hundred yards N of the Abbert river, the abbey was founded from Boyle, with which it has architectural links. Still extant are the thirteenth-century church and chapter house and a fifteenth-century cloister arcade. The style is closer to Romanesque than Gothic. The plan is of the usual Cistercian cruciform layout, with two E chapels in each transept. The fine ashlar work

is in the style of the 'school of the west'. On the N wall of the chancel are remains of wall paintings, rare in Ireland, depicting the Holy Trinity, the Martyrdom of St Sebastian and the Three Dead and the Three Living Kings. In the upper panel of the painting three living kings, dressed in green tunics and yellow stockings, are out hawking when they meet three skeletal kings. The inscription runs: 'We were as you are, ye shall be as we are'. In the lower panel on the left is a representation of the Holy Trinity, with God the Father's right hand raised in blessing, and his left holding a crucifix. Standard iconography requires an image of the Holy Spirit, probably as a dove, in association, but this cannot be discerned. In the same panel St Sebastian is shown, tied to a tree, with archers shooting at him.

After dinner in the hotel at Galway, **The Public Lecture** was given by Peadar O'Dowd, President of the Galway Archaeological and Historical Society, and former Vice-President of the RSAI. The subject was **The Claddagh, a Vanishing Fishing Community of Galway**, and early photographs were used to great effect in the presentation.

THURSDAY 19 AUGUST

The day was devoted to a walking tour of the architectural and archaeological attractions of Galway City, led by Profesor Rynne and Peadar O'Dowd. Cognisance was also taken of the city's remarkable development in the late twentieth century. Among the places visited were **The Bank of Ireland**, which houses the Civic Sword and the Great Mace. The sword was made in Galway in 1610, pursuant to a charter of James I, which allowed a civic sword to be carried before the Mayor. The Mace was made in Dublin in 1712 and presented to the Mayor, Edward Eyre. In 1841 the then Mayor was offered the Sword and Mace, on the dissolution of the Corporation, in settlement of monies owed to him. In 1935 they were acquired by the American millionaire, W. Randolph Hearst, and in 1961 they were returned to the people of Galway. **The Great Southern Hotel** was built in 1845, when an attempt was made to establish a transatlantic passenger service from Galway. On the opening of the railway, it became **the Railway Hotel**. Its upper storey is a recent addition. The adjacent **Eyre Square Centre** incorporates a paved area beside a portion of the **town wall** and **the Penrice and Shoemaker Towers**. Eyre Square was originally called Fair Green, but the name was changed when the Mayor, Edward Eyre, presented it to the town.

At the top of Eyre Square is the stone-cut **Browne doorway** and its window, removed in 1905 from an old mansion in Lower Abbeygate Street. Alongside the doorway are two large cannon from the Crimean war. Other features of the square include the **Quincentennial Fountain** and **the statue of Pádraic Ó Conaire**, novelist and story-teller (*d.* 1928). Facing the Browne Doorway are two elegant buildings, the former **Galway County Club** and **the Bank of Ireland**.

The **main street of Galway** changes its name as it runs along. It starts as Williamsgate, changes immediately into William Street, then curves around past Eglinton Street, becoming Shop Street. Again it changes name, becoming Mainguard Street and ending as Bridge Street. In Wiliam Street is the charming rounded corner of Moon's department store; on the right is Faller's jewellery shop, which has specialised in the Claddagh ring since 1879. In the side-wall of the Galway Camera Shop there is a clock set in an ogival arch telling 'Dublin Time'. Above the fascia of Samuel's is carved stone-work, which includes the Lynch coat of Arms and a probable guild coat. Further along there is a fine window above Carl Scarpa and the Arch Shopping Arcade. The carvings on this window are late sixteenth- or early seventeenth-century and show the Browne and Bermingham coats of arms.

From ‘The Four Corners’ on the other side of the street can be seen **Lynch’s Castle**, a fine survival of the town castle. The arms of Henry VII (1485-1509) indicates the building date. Also on the front is a roundel containing the Lynch coat of arms and much decorative carving. The Abbeygate side of the castle has another large roundel, this time with the arms of the Fitzgeralds, Earls of Kildare. Around the top of this building gargoyles project, similar to those on St Nicholas’s Collegiate Church. The narrow lane leading up to St Nicholas’s collegiate church, officially called **Church Lane**, is locally known as O’Gorman’s Lane, from the printing house on one side. On St Anthony’s Residential Home is a marriage stone of 1648 for a Daniel Lynch who married a Maria Lynch, daughter of a Penrice mother. From here is seen a good view of the Lynch Memorial Window (re-erected). Local tradition has it that in 1493 the Mayor hanged his own son for murdering a visiting Spaniard out of jealousy.

St Nicholas’s Collegiate Church, originally built by the Lynch family in 1320, was made Collegiate in 1484. It has been extensively extended and modified over the centuries. It is claimed that Christopher Columbus heard Mass here before setting off to discover America. The church has been in constant use since its erection. Its tower dates from 1500, the large central west window from 1583, the spire from 1683, while the parapet was restored in 1883. Its ecclesiastical jurisdiction has been equally complex. The ornamentation of the church is worthy of note. On the end of the hood-moulding over the window of the S transept can be seen a representation of a mermaid, complete with her attributes of comb and mirror. Another example is on the hood-moulding over the window of the S transept. In Clonfert cathedral is yet another mermaid figure. It has been claimed that the carving of such creatures on churches was a warning against the sin of Vanity. Inside St Nicholas’s church there is a fourteenth-century font with traceried arches, a fifteenth-century reader’s desk (wrongly described as the ‘confessional’). There are two tombs: a sixteenth-century Joyce tomb in the S transept, and a restored tomb of James Lynch FitzStephen.

The tour of Galway concluded at the **Spanish Arch**, built in 1584 to oversee and protect the quays. The arches which compose it, with adjoining buildings, are intended to become a City museum. Through the Spanish arch can be seen a stretch of medieval wall, complete with massive corbelling in the upper portion, stretching for about 25 metres. This is a part of the 1584 town wall and has at its foot the remnant of a moat which once surrounded the town.

The **evening lecture** reflected yet another aspect of Ireland’s rich religious history. The Reverend D.A. Levistone Cooney spoke on **John Wesley in Ireland**. A version of this is published in the present volume.

FRIDAY 20 AUGUST

The Cambrians left Galway for Portlaoise, visiting further sites en route. The first stop was the town of **Athenry** (pronounced ‘Ath-en-rye’), where Professor Rynne, a local resident, was the guide. The place-name is commonly derived from the Irish *Áth an Rí*, meaning ‘the Ford of the King’. However, as there is no king closely associated with the area, this may not be correct. An alternative would be *Áth an Ríge*, ‘the Ford of the River’, where *ríge* is an old Indo-European word associated with rivers.

William de Burgo, the Norman who conquered much of the area, granted the site of the town to Meiler de Bermingham in c.1235, and the latter built the first castle there and the Dominican friary. At **Athenry Castle** the keep (c.1250) is well preserved, but its gatehouse and much of its curtain wall are now destroyed. Nearby is the **Dominican Priory** (actually a friary). Meiler bought the site for the friary from Robert Braynach (Walsh) for 160 marks and gave 160 marks

towards the building costs. A detailed account is given in *Arch. Camb.* 1934, 354-7. The friary is dedicated to SS Peter and Paul and became the family burial place of the Berminghams. The medieval **Market Cross** of Athenry is the only one still *in situ* in Ireland. Considerable lengths of the **town walls** survive, including some flanking towers, but only one **town gate**. St Mary's Church (formerly C of I) is now a **Heritage Centre**.

After lunch in Athenry the party proceeded to **Turoe** to see the celebrated **Turoe Stone**, a cylindrical stone monument, standing nearly 1m high, with domed top covered with curvilinear ornament in low relief, and bordered below with rectangular fret; the lowest part of the stone is undecorated. The decoration is described as Celtic, belonging to the La Tène period of the Early Iron Age. The symbolism is presumed to be phallic, though nothing can be said of its exact purpose. It was brought to its present location from a nearby ring-fort, the Rath of Feerwore, which was found on excavation to belong to the first century BC, a date not inconsistent with what is known of the art-forms used. Other similar stones exist throughout Europe, but this is the finest.

The next and final stop was at **Clonfert**, now a little village near the banks of the river Shannon. It was once a city celebrated for its schools and learning, and is believed to have been founded by St Brendan the Navigator in AD 563. The earliest part of the present **Clonfert Cathedral (C of I)** dates from the twelfth century. The Romanesque doorway is regarded as the crowning achievement of Irish building in this style. The six orders of the doorway include a variety of motifs; the inner order was inserted in the fifteenth century. Striking use is made of decoration in the form of human heads. At the twelfth-century Reformation of Celtic monasticism, the site became a priory of Augustinian Canons Regular, and at the same time served as the cathedral of the newly-founded diocese of Clonfert. Inside are many interesting details, including a fine carving of a mermaid.

The last item in the whole programme was an **evening lecture** by Dr Austin O'Sullivan on **Changes in Irish Agriculture since 1800**. Dr Sullivan studied Science and Plant Ecology at University College Dublin. He later carried out a soil and vegetation survey all over the Irish Republic and established the Irish Agricultural Museum at Johnstown Castle in 1974, becoming full-time curator in 1996. Members who attended the Cambrian Spring Conference in Ireland in 1991 will remember their visit to that museum.

At the end of the meeting the local officers, speakers and helpers were warmly thanked for a highly successful event.

The Association's meeting in Galway in 1934 is fully reported, with many illustrations, in *Arch. Camb.* Vol. LXXXIX (1934), 353-73.

Autumn Meeting

Llandrindod Wells (Radnorshire), Powys

1 - 3 October 1999

The autumn weekend meeting was held at Llandrindod Wells, where some sixty participants were based at the Metropole Hotel. The meeting took the form of a symposium of lectures and outdoor visits to commemorate the centenary of the death of Stephen W. Williams, a remarkable architect, archaeologist, author, churchwarden, high sheriff, county surveyor, land agent, railway surveyor and territorial soldier, as well as being a noted Cambrian in his day.

On the Friday evening (following the Annual General Meeting) our former President, the Revd. Dr David H. Williams, spoke of 'Stephen Williams, the Archaeologist and Soldier, the Man and his Family'. Members were then entertained at a reception given by the Radnorshire Society (President: Lady Delia Venables Llewelyn) and were welcomed on behalf of the Association by the Revd Dr R.W.D. Fenn.

Over the weekend the principal lecturer and guide was the Revd Dr R.W.D. Fenn who, on the Saturday, spoke at **Knill Church** (designed by Williams) and, as a contrast, at **Llanfihangel Nant Melan Church** (the work of Nicholson). A visit was paid to **The Judge's Lodging in Presteigne** where, in July 1899, Williams had escorted Mr Justice Bruce. Lunch was taken at **The Radnorshire Arms**, where Williams had entertained the dignitaries on the occasion of that Assize. Dr David Williams spoke at **Abbey Cwmhir**, once the object of an excavation by Williams. In the evening, Dr Fenn, aided by Mr J.B. Sinclair, lectured on: 'Our Ubiquitous Friend — S.W. Williams, Surveyor and Engineer'.

On the Sunday morning **Rhayader Library** was specially opened for members to see an Exhibition of Stephen Williams's work mounted by a long-standing Cambrian, Mr Walford Jones (Curator of Dolmynach House, Rhayader). At the Library and at **Rhayader Museum** (which holds artefacts connected with Williams) we were met by Mr Bryan Lawrence (Area Support Librarian, Brecon and Radnor, and Curator of Rhayader Museum), who subsequently led us on foot past Williams's **offices in South Street** (adorned with his monogram) as Land Agent for the Birmingham Waterworks Corporation, to **Penralley** (the former residence of Stephen Williams) where the members were indebted to Mrs Margaret Lloyd for willingly allowing all to look around.

Lunch was taken at the Brynafon Country Hotel, formerly the **Rhayader Workhouse** (planned by Williams) where the manager, Mrs Collins, pointed out features of interest. In the afternoon, Dr Fenn addressed the members at **Newbridge-on-Wye Church** and at **Brynwern Bridge**, both designed by Williams. To commemorate the early involvement of Stephen Williams in railway route surveying, the Wardens (Mr and Mrs Hickleton) gave members a helpful talk at the site of **Doldowlod Station**, which was visited by kind permission of Lord Gibson-Watt. Tea followed at the **Elan Valley Visitors Centre**, a reminder of major preparatory work undertaken by Williams before the construction of the Reservoirs.

The afternoon concluded with prayers (taken by the Vicar, the Revd Lionel Marshall) and the laying of a memorial wreath (by our President, Professor Etienne Rynne) at the tomb of Stephen and Maria Williams in the churchyard of **St Clement's, Rhayader**. Relevant entries in the church registers were laid open for members' inspection. In the evening the Meeting concluded with Dr Fenn's account of 'Stephen Williams as Architect'.

Eisteddfod Lecture

The Association's Annual Lecture at the Royal National Eisteddfod of Wales took place at Llangefni, Ynys Môn on Wednesday, 4 August 1999, and was delivered in Welsh by one of our Past Presidents, **Emeritus Professor J. Gwynn Williams, C.B.E., D.Litt.**, on the subject '**Ofergoel yng Nghymru yn yr Ail Ganrif ar Bymtheg**'. The speaker has provided a summary in English below.

Superstition in Seventeenth-Century Wales

The uncertainties of life in seventeenth-century Wales, pestilence, flood, fire and famine amongst them, prompted our ancestors to seek supernatural explanations and remedies. Dreams, hallucinations and visions, if correctly interpreted, were believed to convey important messages, as did omens of all kinds, such as the unheralded appearance of a hare or the chattering of a magpie. One of the followers of Vavasor Powell had seen Christ with 'a large grey beard' and like 'old Rice Williams of Newport'. David Jones of Llangadog said on oath that a sick cow had gone on her back through the partitions of his house.

The heavens, which declared the glory of God, influenced directly the fortunes of man. The sun manifestly affected vegetation, harvests, fruits and trees, and determined time itself. The moon ruled the tides and it was long held that births were common at high tide and deaths at ebb tide. Man and beast at full moon were in danger of being moonstruck. According to Morgan Llwyd in 1657 the Children of the Moon were angry, fickle and contentious; Mars, fierce and red, aroused bitter anger, whilst Venus was gentle, wise and restrained. It took long for the findings of Copernicus and Galileo that the earth moved round the sun to gain credence. The seven planets moved ceaselessly in relation to each other against a fixed backcloth of the twelve signs of the zodiac. By drawing a map or horoscope astrologers analysed and assessed the power exerted by celestial bodies. Astrology was an essential framework within which men were educated. High and low were in thrall to a method of explaining past events and of foretelling the future. Peter Roberts of St Asaph, a religious man, did not turn to the Bible for comfort when his young daughter died. He simply noted that the sign was Taurus, 'the moone being chaunged upon the Saturday before'. Sir Thomas Myddelton, of Chirk Castle, the parliamentary general, sought astrological advice as to his prospects on the field of battle during the Civil War. Later he enquired how long Presbyterianism might be expected to last. As if somewhat uneasy, he attached a prayer to the magic sigils, or seals, before he wore them. However, another Presbyterian, Philip Henry from English Flintshire, did not 'much trust such things'.

The term 'superstition' became offensive when applied by the adherents of one religion to malign the adherents of another. Protestant teaching forbade all appeals to superstition. In 1687, for example, James Owen branded together wizards, charmers, witches and papists. Catholics naturally condemned belief in supernatural powers stemming from the Devil, but allowed the possibility of supernatural acts, provided they had divine sanction. Committed Protestants had faith in God alone and strove to emulate the patience of Job. Catholics, on the other hand, turned to a panoply of remedies permitted by the church, including the sign of the Cross, the invocation of the Virgin Mary and of the saints, holy water and holy wells. Few in seventeenth-century Wales were deeply touched by Protestantism and many formally within the Anglican fold remembered with gratitude the blessings traditionally bestowed by St Winifred, gladly peregrinating with Catholics to her healing waters. The saint, we are told, did not hesitate to aid Protestants if they came in faith, 'always necessary for the obtaining of supernatural favours'.

Cunning men and women seduced the credulous into believing that they could reveal to them their fate, or destiny, that they could use the good offices of fairies on their behalf and that they could detect thieves. Maledictions were at times delivered by the very poor to instil fear into those reluctant to grant them sustenance. Some were tempted to prophesy the weather, of particular importance to the countryman. Short-term forecasts were difficult enough within a limited area. Thomas Jones, who devised almanacs, ventured to announce in 1683 that there would be an eclipse of the sun lasting three hours and ten minutes on May Day 1687 (the precise details doubtless further deluded the unwary). Great harm was predicted and ample precautions taken. Sheep and cattle were driven to shelter, fairs and festivities cancelled, but on the designated day the sun shone brightly without intermission. Jones's reputation, such as it was, plummeted.

The ancient pagan practice of drawing a child through flames on Winter's Eve greatly disturbed Vicar Prichard, who also condemned magicians and charmers. However, prosecutions for witchcraft were comparatively few in a society free from serious social tensions. Hardly any were hanged. The common people were convinced that there was no harm in consulting wise women (perhaps at times more numerous than parish priests), who often had at their disposal a pharmacopoeia of curative herbs. But though the 'white witch', as she was frequently called, insisted that she did not employ supernatural powers, Catholic and Protestant united in condemning her for leading the gullible to the gates of hell. She, too, was the Devil's disciple.

Rational argument increasingly prevailed amongst the educated, especially in the latter half of the century, but belief in the occult persisted in the lower reaches of society well beyond the Age of Enlightenment.

THE CAMBRIAN ARCHAEOLOGICAL ASSOCIATION
General Fund Income and Expenditure Account for the Year Ended 31 December 1999

EXPENDITURE	£	£	INCOME	£
Investment - Income Trust for			Annual Subscription 1999	9,740.75
Charities		3,000.00	Donations	496.35
Monograph Account		114.62	Maturity of Exchequer Stock	3,000.00
Subscriptions		82.00	Tax refund on Dividends	142.64
Data Protection		75.00	Tax refund on Covenants	546.27
Purchase of Computer		500.00	Postage Re. Index	30.00
Decrease in Valuation of			Investment Income	912.29
Investments		742.09	Bank Interest	4,690.32
Administration Expenses				
Accountants' Fees	969.38			
Trustee Fee	557.90			
Rent/Room Hire	75.00			
Insurance	275.54			
Officers' Expenses	1,582.58			
	<u>3,460.40</u>			
Administration Refunds	252.06			
		3,208.34		
Excess of income over expenditure		<u>11,836.57</u>		
		<u>123,317.09</u>		<u>19,558.62</u>
<i>Appropriation Account</i>				
Balance carried forward		123,317.09	Balance brought forward	111,480.52
		<u>123,317.09</u>	Excess of income over expenditure	<u>11,836.57</u>
		<u>123,317.09</u>		<u>123,317.09</u>

Fund Income Accounts for the Year Ended 31 December 1999
Life Members' Fund

	£		£
Balance carried forward	2,978.03	Balance brought forward	3,095.32
Decrease in value of investments	117.60	Bank Interest	0.31
	<u>3,095.63</u>		<u>3,095.63</u>

Educational Fund

	£		£
Balance carried forward	13,994.69	Balance brought forward	12,970.75
Blodwen Jerman Prize Award	180.00	Income from investments	133.36
Decrease in value of Investments	187.29	Bank Interest	307.87
	<u>14,361.98</u>	Donations	500.00
		Meeting Surplus	450.00
			<u>14,361.98</u>

G.T. Clark Trust Fund

	£		£
Balance carried forward	4,176.92	Balance brought forward	4,171.26
Decrease in value of Investments	180.43	Income from investments	128.47
	<u>4,357.35</u>	Bank Interest	57.62
			<u>4,357.35</u>

Contingency Fund

	£		£
Balance carried forward	1,102.62	Balance brought forward	1,562.45
Deposit re Swansea meeting	500.00	Bank Interest	40.17
	<u>1,602.62</u>		<u>1,602.62</u>

Monographs Accounts

	£		£
Graeanog Ridge Monograph	252.57	Balance Brought Forward	—
Balance carried forward	<u>—</u>	General Account	114.62
	<u>252.57</u>	Bank Interest	<u>137.95</u>
			<u>252.57</u>

Research Fund

	£		£
Balance carried forward	58,035.10	Balance brought forward	55,606.96
Grants	1,376.80	Income from investments	2,638.98
	<u>—</u>	Bank Interest	364.49
	<u>59,411.90</u>	Increase in value of investments	<u>801.47</u>
			<u>59,411.90</u>

Additional Meetings Fund

	£		£
Autumn Meeting Cost	2,285.00	Balance brought forward	288.15
Balance carried forward	436.00	Autumn Meeting	<u>2,432.85</u>
	<u>2,721.00</u>		<u>2,721.00</u>

Index Fund

	£		£
Balance carried forward	5,416.93	Balance brought forward	5,277.28
	<u>—</u>	Bank Interest	139.65
	<u>5,416.93</u>		<u>5,416.93</u>

Statement of Financial Activities for the year ended 31 December 1999

	General Purpose £	Restricted Funds £	Total 1999 £	1998 (Restated) £
Incoming resources				
Subscriptions	9,741.00		9,741.00	11,084.00
Donations	996.00		996.00	1,854.00
Grants	0.00		0.00	5,588.00
Investment income	3,955.00		3,955.00	3,877.00
Bank interest	6,057.00		6,057.00	6,631.00
Additional meetings	2,933.00		2,933.00	
Meeting surplus	450.00		450.00	1,391.00
Increase in valuation of investment	0.00		0.00	1,669.00
Maturity of Investment	3,000.00		3,000.00	3,600.00
Refund of Monograph Expenses	0.00		0.00	402.00
Tax refunds (Covenants)	546.00		546.00	531.00
Administration Refunds	252.00		252.00	716.00
Postage Re. Index	30.00		30.00	
	<u>27,960.00</u>		<u>27,960.00</u>	<u>37,343.00</u>
Resources expended				
Direct charitable expenditure				
Grants	<u>1,557.00</u>		<u>1,557.00</u>	<u>2,495.00</u>
Other expenditure				
Archaeologia Cambrensis	0.00		0.00	12,790.00
Subscriptions	82.00		82.00	82.00
Monographs	253.00		253.00	3,634.00
Membership List	0.00		0.00	445.00
Accountants' fees	969.00		969.00	870.00
Trustee fees	558.00		558.00	550.00
Rent/room hire	75.00		75.00	209.00
Insurance	275.00		275.00	320.00
Officers' expenses	1,583.00		1,583.00	1,281.00
Blodwen Jerman competition	-65.00		-65.00	145.00
New Investment	3,000.00		3,000.00	3,600.00
Additional Meetings	2,885.00		2,885.00	13,393.00
Deposit re. Swansea Meeting	500.00		500.00	0.00
Data Protection Registration	75.00		75.00	0.00
Purchase of Computer	500.00		500.00	0.00
Decrease in Valuation of Investments	426.00		426.00	0.00
	<u>11,116.00</u>		<u>11,116.00</u>	<u>37,319.00</u>
Total resources expended	<u>12,673.00</u>		<u>12,673.00</u>	<u>39,814.00</u>
Net incoming/(outgoing)	15,287.00		15,287.00	-2,471.00
	<u>194,453.00</u>		<u>194,453.00</u>	<u>196,924.00</u>
	<u>209,740.00</u>		<u>209,740.00</u>	<u>194,453.00</u>

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**THE CAMBRIAN ARCHAEOLOGICAL ASSOCIATION
CYMDEITHAS HYNAFIAETHAU CYMRU**

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CAMBRIAN ARCHAEOLOGICAL ASSOCIATION SUBSCRIPTIONS

(with effect from 1st January 1991)

Individual Members, annually	£15.00	Institutional Members, annually	£17.50
Joint Membership		Associate Members (student), annually	£5.00
(two members of a household)	£20.00	Life Members (<i>temporarily suspended</i>)	

Subscriptions are due on 1 January. Payment should be sent to The Membership Secretary, Miss Gwyneth M. Williams, F.C.M.A. Members are urged to pay by Banker's Order and to covenant if possible. **But see below.**

A Prospectus and Form of Proposal for Membership may be obtained from the General or Membership Secretary.

Members wishing to withdraw from the Association must give six months' notice and must pay any arrears. Members whose subscriptions are two years in arrears are automatically removed from the list.

Please Note. Although this information is correct for the period covered by this issue of the Journal, subscriptions should now be sent to Mrs Frances Lynch Llewellyn, Membership Secretary, Halfway House, Pontypandy, Halfway Bridge, Bangor, LL57 3DG.

GRANTS AND AWARDS

RESEARCH FUND

This fund exists for the encouragement of research within the field of the Association's interest. Its scope includes travel, field work, excavation and associated scientific services, historical research and other appropriate forms of assistance (e.g. photography, photocopying, typing, preparation of drawings for publication, etc.).

Awards are normally in the range of £100 to £150 or more and are restricted to projects connected directly or indirectly with Wales and the Marches.

Application forms may be obtained from the General Secretary, and copies (preferably up to six) should be returned to him **by the end of October** of any year for allocation in the following January. Late applications may be submitted **before 1 January**, but such late applications will only be considered if funds have not been fully allocated.

Applications should be addressed to the General Secretary, Peter Llewellyn, Halfway House, Pontypandy, Halfway Bridge, Bangor LL57 3DG.

During the past year grants have been given to:

Simon Timberlake. Copa Hill, Cwmystwyth (Ceredigion), mine survey.
The Trostrey Group. Trostrey Castle (Mon.), excavations.

BENEFACTORS' FUND

The Association established this fund to make grants to students and other young people under the age of 25 who are engaged in archaeological studies or activities, particularly those relating to Wales and the Marches. These grants will be in the region of £25 to £50 and are meant to assist in covering the cost of books or equipment and for the payment of fees, subscriptions or any other expenses considered appropriate. Grants towards the cost of excavation are not included as these are covered by the Association's Research Fund.

Applications giving full details should be addressed to the General Secretary, Peter Llewellyn, Halfway House, Pontypandy, Halfway Bridge, Bangor LL57 3DG.

THE BLODWEN JERMAN COMPETITION, 2000

Fewer entries were received this year, partly because the entry forms were sent out later than usual (it is difficult to judge the right moment), and so presumably schools were unable to slot work for the competition into their timetable. However, we had some very good entries, especially the batch received from regular participants, **Fishguard High School**. Once again visits to churches or castles were the most frequently chosen topics

In the eleven-to-sixteen age group the entries were all of a high quality, and judging was difficult. The winner of the first prize who finally emerged was **Stephanie Reynolds** of

Fishguard High School, for her work on St David's Cathedral. Four entries earned a highly commended mark, those from **David Thomas and Huw Williams** on Carew Castle, **Emily Johnson** and **Emma Townhill** on St David's Cathedral and Bishop's Palace, **George Thomas de Chroustchoff** on Cilgerran Castle and **Matthew Jenkins** on St David's Cathedral. These competitors were all pupils at **Fishguard High School**. From the same school two further entries were awarded a commended class, those of **Nicola Morris**, who wrote on Caerphilly Castle and **Gareth Howells**, whose subject was Casnewydd Bach (Little Newcastle, Pems.).

There was only one submission in the over sixteen-year-old class. It came from a school which was a past entrant, but from which we had received no entries recently, and was the work of **Sam Westcott**, a pupil at **St Michael's School, Bryn, Llanelli**, who chose to write on *Everyday Life in Britain Two Thousand Years Ago*. He produced a good essay, for which he was highly commended, on a subject which had been included in the competition as appropriate to millennium year.

Although entries in English or Welsh have been acceptable from the very beginning of the competition, this was the first year in which some entries in Welsh were received. We are grateful to Mr Donald Moore for his adjudication of these.

JOAN BECK

THE ASSOCIATION'S LIBRARY

The library of exchange transactions received from Corresponding Societies (names may be found at the end of the List of Members) is housed at the National Museum and Gallery of Wales, Cardiff, by kind permission of the Director. These are available by a personal visit (Tuesday to Friday, closed on public holidays), or can be borrowed by post for a period of one month, on the understanding that the borrower will refund the Museum the outward postage and pay the return postage.

Applications to: The Hon Librarian, C.A.A. Library, National Museum and Gallery of Wales, Cathays Park, Cardiff, CF10 3NP.

THE CAMBRIAN ARCHAEOLOGICAL ASSOCIATION
CYMDEITHAS HYNAFIAETHAU CYMRU

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September 1999

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